2: Schapera E-4, 5 (no date) 1930
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Nama

treating lupus, and consequently known as */nomi heip*, "lupus stick," must be treated with great deference. "When a person comes to the bush, before digging he must put down a bracelet, a bead, or some little thing. If he fails to do so, the root will simply disappear. Later, if he divides it among his friends, the same process takes place; each must give some little thing for the piece received. I was warned to do the same lest all the virtue leave the root, even if it did not wholly disappear." [1]

Laidler has described at some length the herbal lore of the half-breed Naman of Little Namaqualand.[2] From the details he gives it appears that the principal ailments treated with herbs and roots are internal pains and fevers, classed together, he says, as "fires", and distinguished only by locality, certain women's troubles, flatulence as an entity, diarrhœa, and, among the accidental injuries, burns. In anæmias and weaknesses red substances are used, such as *Pelargonium anceps*, and repeated doses are given during fevers. They are employed, several of his informants stated, because they are red, and the blood is red, and, therefore, they strengthen the blood; and, of course, when grown on red ground their value as drugs is increased enormously! All such red materials when used and finished with must be disposed of carefully, because good stuff must never be thrown away. *Sutherlandia frutescens*, another red plant, was formerly used in decoction for washing wounds, and given as drink for fevers; nowadays it is used for consumption, chicken-pox, etc. *Eriospermum latifolium*, a red tuber, rasped up raw, is considered a good poultice on bruises and cuts, and here again the colour appears to have been the chief attraction. Other decoctions for coughs and colds and fevers are made from the leaves of various Sages (*Salvia sp.*), as well as from the leaves of one species of wild olive, which are administered in any cold or fever, from a common cold to typhoid. Other wild olives are used as sweating draughts, as is also *Grassula lycopodioides*.

Another species of wild olive is used in decoction of leaves for dropsy, flatulence, and pains in the stomach, as a lotion for sores, and the leaves are also used as a plaster. Pains in the stomach are also treated with decoctions of *Eriocephalus umbellatatus*, or of the powdered and boiled root of *Royena pallens*; pains in the back are treated with *Boscia fœtida*; and shooting pains with *Passerina filiformis* or *Berkheyra sp.* For toothache the people chew the alkaline

[1] "Conception of Insanity among the Hottentots," 79.

[2] Op. cit., 434–5, 440–6; cf. for the Naman of S.W.A., Schultze, op. cit., 223 ff., Nolte, op. cit., 630–2.

7: Laidler D-5 (ca. 1925) 1928
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argument, be a good " blood giver." This is an instance of the modern application of ancient sympathetic method.

The further information here gathered together, represents the work of four years' questioning, checking, and corroborating statements made by many herbalists, not a few of whom were also practitioners of witchcraft, that is, practitioners of major qualifications. One took four bottles of water mixed with earth and the ground remains of a certain little red-headed hornet that builds in houses and huts. Before rising each morning he drank a mouthful of the suspension. On the fifth day of this treatment; " there lay the sick people—and there lay the medicines. And now pressed the new power between the shoulders." Here, perhaps, is some small relic of the initiation of a man into the cult of P/gai* aup.

Only occasionally is there a little resemblance between the herbs used by the Native and those of the modern occidental pharmacopoeia. Yet there is a sufficient similarity between them to cause the scoffer to cease his scoffing, and realise that here, after all, lies the root and origin of modern medicine—modern scientific medicine which owes at least one of its drugs to this ancient Hottentot herbal, namely, Buchu. The bitter roots are similar in appearance on cross section, colour of infusion, taste, and action to the Radix Calumbae of modern pharmacy. But, with this one exception, there is no commercial future for any other item. The quantity of most of the herbs and medicinal bushes in the country is but small.

Red substances are used in anaemias and weaknesses, and repeated doses are given during fevers. They are used, several authorities state, because they are red and the blood is red, and therefore they strengthen the blood, and, of course, when grown on red ground, their value as drugs is increased enormously. All such red materials when used and finished with must be disposed of carefully, because good stuff must never be thrown away. Rooi wortle, for weaknesses, Baboon's ear, the Kalkoen bloom, Rooi rainkie, are examples, and in each the reason for use is their colour, and, should they grow in red ground, they must be good. The same principle is expressed in the use of the dark lichen which grows on almost all granite outcrops in Namaqualand, which is used in decoction as a mouth-wash for teething.

Barend makes young people's medicine as the moon grows during the first days of the month, and never prepares any when the moon is on the wane. Yet he always examines cut sections of roots to see if they come from poor ground. He evidently works on a combination of " scientific " and " sympathetic " lines. The same medicine prepared in a different manner may have a different action. Thus, if black root be cut in an upward

*For ease in printing and reading I have denoted the clicks thus :—D/ the dental; P/ the palatal; C/ the cerebral; L/ the lateral and X/ the guttural.

14:Hahn L-5 (ca. 1870-1880) 1881 FX13 Hottentot FX13

ǀAmo, eternal, endless, ǀamosib, eternity. This ǀamo is derived from ǀā to be sharp, to be pointed; hence ǀamo, the end, the point; *o* is used as the *a privativum* in Greek, and means without. Thus ǀamo, what is without end. 196

ǀKhom, to have mercy; ǀkhoms, mercy.

ǀu, to forget; ǀū, to forgive—*i.e.*, to forget the hatred.

ǂKhā, to refuse; ǂkhaba, stubborn, wicked; ǂ*khabasib*, wickedness, badness. Why missionaries have committed the absurdity of forming from a Hebrew root the word *eloχoresa*—*i.e.*, being without élohim—is to me a riddle, when we have a very pregnant Khoikhoi word to express wicked and wickedness.

Tsā, to feel; *tsāb*, the feeling, taste, sentiment; *tsâǀkha*, to feel with—*i.e.*, to condole; tsâ-ǀkhasib, condolence (German Mitgefühl).

ǃ*Anu*, clean, neat; but *anu*, sacred, pure, refined, handsome, beautiful; also *anuχa*; anusib, holiness, sacredness, purity.

To show what the Khoikhoi mean by *anu* and *anuχa*, I may give the following conversation I once had with an old Namaqua. A girl, a niece of his, used to bring daily some milk to my camp. Her lovely face and the pure expression of the eyes had struck me repeatedly, and I could not help being complimentary to the old man. It was indeed one of those faces

> Which tell of days in goodness spent,
> A mind in peace with all below,
> A heart whose love is innocent."

I used in my conversation the word ǂsa (beautiful), when the old man almost indignantly said, "No, every girl can be ǂsa, but such an appearance as hers we call *anuχa* (full of purity)." This was amongst Khoikhoi who had no missionary yet, and who still lived in national primitive independence.

Nothing, however, is more convincing of the abstract power of the Khoikhoi language than the great number 196 822

14:Hahn L-5 (ca. 1870-1880) 1881 FX13 Hottentot FX13

of names for the various divisions and subdivisions of colours. The colour itself is *tsib*—*i.e.*, appearance. It must be remembered that the colours named in the following are not all which are known to the Khoikhoi, which must surprise the more if we recollect that they have been collected in the most barren territory of South Africa, in Great Namaqualand. For this reason we need not doubt that, among the other tribes, not only the same words were in existence, but that also more subdivisions were known. Be this however as it may, we are told that Demokritus knew only of four colours, and that in China the number of colours was originally five, while we shall learn from the following that the Khoikhoi distinguished very strictly between [1]ǀuri, white, [2] ǂnū, black, [3]ǁam, green, [4]ǁawa (ǁaua, ǁava), red, [5]ǂhoa, blue, [6]ǀhai, fawn-coloured, [7]ǀhuni, yellow, [8]ǂgama, brown, [9]ǀkhan, grey, [10]ǀnaiǂu, [11]ǀgaru, dotted. Then we have the following subdivisions—[1]ǀuri-ǀhuni, whitish-yellow, [2]ǀurisi, whitish, [3]ǂnu-ǀho, black-patched, [4]ǂnu-ǀgaru, black-dotted, [4]ǂnu-ǂura, black-shining (German, *schwarz-schillernd*), [6]ǁava-ǂura, red-shining, [7]ǁava-ǂgani, with white and red patches, [8]ǁawa-ǀho or ǀgi-ǀho, chestnut-colour, [9]ǁavara or ǁavaχa, reddish, [10]ǁam-ǂura, green-shining (for instance, the colour of the Naja Haje); [11]ǂgama-ǀho, brown-dotted, [12]ǂgama-ǀgaru, the same, [13]ǂgama-ǂhoa, brownish-blue (the colour of Bucephalus Capensis); [14]ǂgama-ǂura, brown-shining, like the Vipera Cornuta. The colour of the rainbow is always ǁam, green; only in two cases I heard that it was considered to be ǁava, red. The name of the rainbow is tsawirub and dabitsirub. In Bible translations of missionaries we read ǁavi-ǀhanab. This is very incorrect, and nothing else but a verbal translation of *rain-bow*. As to tsawirub, the etymology is not quite clear; tsawib is the ebony-tree, which much resembles in appearance the weeping willow; the leaves are *dark green*, ǂnu-ǁam, and *tsabaχa* bile-coloured, from tsabab, the bile. Now it is difficult to say whether the

14:Hahn L-5 (ca. 1870-1880) 1881 FX13 Hottentot FX13

ebony-tree has been called after the green colour of the bile, and also whether the rainbow, *tsawirub*, received its name from *tsabab*. ǃUri is a derivative from the original ǃū, and certainly has with ǃ*ubus*, egg, the root ǃu in common; consequently ǃuri means egg-coloured, and the egg *par excellence*, the ostrich egg, is white. The same root for white and egg we had in the ǃAi Bushman language. ǃAm, green, means originally *springing up*, or *shooting forth*, like in German *ausschlagend*, used for the fresh green leaves; ǃa, to hit, ǂnou-ǃa, and ǂnou-ǃan, to beat —to hit, German, *treffen*; ǁnau-ǃa and ǁnau-ǃan to hear —to hit, *i.e.*, to understand; mū-ǃa and mū-ǃan, to see or to look—to hit, *i.e.*, to observe, to perceive, to acknowledge. ǃAva, red, is nothing else but ǃaua, blood-coloured, from ǃau, to bleed, or ǃau-b, blood. ǃHuni is yellow, that is, the colour of clay or ground, from ǃhu-b, ground, earth, clay. ǂGama, brown, is the colour of ǂgāb, originally ǂgamab, the colour of a *vley*; the vley is a water-pond, which is dry in the winter, and then the bottom shows a brown colour. ǃKhan, grey, is the colour of the ǃkhani, Bos elaphus. ǃNai-ǂu is the colour of the ǃnaib, giraffe and also of the zebra. ǀGaru is dotted like a leopard, hence this animal is called ǀgarub. The other name of ǀgarub, leopard, however, is more significant; he is also called χoasaūb, the mark—scratcher, from χoa to scratch, and saū to mark, to imprint.

I cannot conclude this chapter without adding some remarks on Khoikhoi poetry, and on the so-called "*Reed-dance*," ǂāb, to which in the following chapters repeatedly reference will be made.

The Khoikhoi have two kinds of poetry, sacred and profane. The sacred hymns, as well as the profane songs, are sung accompanied by the so-called Reed-music or Reed-dancers. The sacred hymns are generally prayers, invocations, and songs of praise in honour of Tsuǁgoab, Heitsiebib, and the Moon; and such sacred songs,